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NO. 3.

THE CONFERENCES.

WEST TEXAS CONFERENCE.

Pleasanton.

J. L. Kennedy, Sept. 19: We are in the midst of a gracious revival. Bro. J. H. Collard reached us Saturday night. Up to last night we had a good number of conversions—seventeen. Bro. Collard is away from the railroad, thirty-five miles, but God will bless him in this.

Fredonia Circuit.

M. J. Allen, Sept. 12: My round of camp and protracted meetings is over. Results, 130 conversions and 121 accessions. The Bethel meeting was in the lead. The best ever held in this county. Seventy conversions and fifty-eight accessions. Collections up in cash and subscriptions—one-half cash.

EAST TEXAS CONFERENCE.

Beckville Circuit.

W. W. McAnally, Sept. 13: I have just completed my round of meetings. We have held six meetings. Results, ninety-one conversions and thirty-two accessions; sixty-five accessions by ritual and eighteen by certificate, leaving others to join soon.

Alto.

Geo. W. Riley, Sept. 12: I have finished my summer round of meetings. Have received twenty-seven members by ritual; had about thirty-five conversions besides numerous reclamations and a great quickening and strengthening in the church, and have baptized twenty-five children.

Grand Saline Circuit.

E. R. Large, Sept. 12: We have held our last meeting on this circuit for this year. We have had about fifty conversions and forty accessions. We have taken in some excellent material. We have held seven meetings; six were a success in point of a revival in the church, conversions and additions. One might be considered a failure.

Henderson Circuit.

J. W. Bridges, Sept. 10: Our summer campaigns over. We have had some good meetings. We have seen assisted by Bro. C. H. Smith, H. Hawkins, S. E. Stovall, Eddie Holland, Berry Duke, and our Presiding Elder, Bro. Adams. The Church has been graciously revived. During the entire summer forty-eight have been converted and forty-nine joined the Church. We have built a new Church at Good Springs.

NORTH TEXAS CONFERENCE.

Greenville.

I. W. Clark, Sept. 17: Have had 393 conversions. Meeting goes on.

Dye.

D. W. Gardner, Sept. 16: Our fourth quarterly conference was held at the close of my meeting at Anna, which resulted in twenty-one conversions and twelve accessions. Bro. May, the Presiding Elder, preached well, and Revs. J. J. Lyde and R. F. Bryant were recommended to the Annual Conference for admission, and J. M. Carter for readmission.

Mountain Spring Circuit.

J. D. Whitehead, Sept. 12: I have closed my protracted meetings, five in number, with the following results: about forty conversions and thirty-four additions. We were assisted at some of our meetings by the local preachers of this charge, and had the efficient aid of Rev. J. W. Murphy, of Woodbine Circuit, and also Bro. W. H. Hart.

Gilmer.

W. J. Bludworth, Sept. 19: We have just closed our round of protracted meetings. Rev. Ed Jones, my co-laborer, was efficient help all through. We had plenty ministerial help. We have received into the Church in all forty-two members—lost thirty, which shows an increase of twelve. During the past four years we have built two new congregations and two Church houses. I leave a good circuit, and the town of Gilmer calling for a station. The half station experiment has proved a success. Methodism here is progressive.

Garland.

S. E. Scott, Sept. 15: Our meeting at Garland, which closed Sept. 4, was a grand victory for Methodism. Of the thirty-two members baptized not one desired immersion; thirty only were baptized in infancy. Bros. Peterson, Benson, Ashburn, Rogers and Marvin assisted our pastor, Rev. J. M. McKee. The meeting continued fifteen days with unabated interest. I trust it will result in the erection of a Church edifice—a much needed work here. Results of the meeting: Conversions thirty-nine, accessions, thirty-five, and more to follow.

Chico.

F. C. Pearson, Sept. 13: Our meeting at Chico closed last night. It was a great success. About thirty-seven conversions. Besides my colleague, Rev. P. W. Byrd, I was assisted by Rev. J. T. Stanfield, of the C. P. Church, and L. L. Naugle, of Alvord Circuit. Twenty-two accessions to our Church, and five to the Cumberland Presbyterian Church, and more to come. Some will join the Baptist Church. All denominations worked and praised God together. Over 100 conversions this year.

Lake Creek.

R. L. Combs, Aug. 29: The third quarterly meeting for Lake Creek Circuit was held at Lake Creek (Anderson Chapel), the 27th and 28th. Bro. J. R. Wages, Presiding Elder, was with us, but not very well, nevertheless he preached three most excellent sermons. Fifty-eight dollars quarterage was raised and the entire work reported in good condition. Sunday, at 11, the Church was dedicated with appropriate ceremonies, and one infant was baptized. In the afternoon four adults and another infant were baptized. Bro. J. B. Powers, our pastor, is indeed a power. We have increased from a membership of twenty-three to forty-four, and the increase is of the best material.

Alvord.

L. L. Naugle, Sept. 17: On last Sunday night we closed a meeting of great interest at Pleasant Hill, on the Alvord Circuit, with six conversions, seven were received by ritual and four by cer-

tificate, three adults and one infant were baptized. This closes our round of protracted meetings. We have had forty conversions in all, and eighty-five have been received during the year, mostly by certificate. Many thanks to the following brethren for valuable assistance rendered: Bro. Robert Patterson and his father, J. R. Smith, M. B. Rhoads, Shuller, Penner, and all the rest that preached at these meetings.

Ladonia.

A. F. Hendrix: Ladonia has taken its stand as a place of general commerce. Business is the order of the day with us. Cotton and other productions are finding their way to our market. One of the best schools in the State opened in our new brick building a few days ago, and a new oil mill just put in operation and quite a number of buildings in progress at this time, which indicates to us that we are healthful and prosperous. Our Church, we trust, is keeping pace with this onward movement. Our revival work closed a few days ago with thirty conversions and twenty-five additions, is still a blessing to us. The Woman's Home Mission and Parsonage Society is a power. The preacher and his family are not lost sight of. They carry us in their hearts and hands. (A very humorous) Last Monday night ladies and gentlemen crowded the parsonage with all kinds of good things. We enjoyed it above the power of language to express. We will be at conference in good shape, D. V.

TEXAS CONFERENCE.

LaGrange.

G. E. Clothier, Sept. 13: No revival up to this time, except a continued increase in interest by the membership—much that is encouraging and that looks to the solidifying and building up of the Church. Collections well in hand. We take courage and are thankful.

McKee Street Church, Houston.

D. H. Hotchkiss, Sept. 19: Last night we closed a series of meetings, conducted in our Church during the past three weeks, that have resulted in much good. The Church has largely been revived and many new converts added to the fold. We have received thirty-eight members. The end of the harvesting is not yet, as several more will come into our Church, and some will go to other Churches. As near as I can judge now, some fifty members added to the various Churches will be the immediate result of the meetings. Very efficient help was rendered by Bro. Harry May, O. T. Hotchkiss, John E. Green, E. W. Solomon and G. Mueller. Have had eighty-two accessions this year. Conference collections all secured and Church building will be beautifully carpeted before conference.

Northwest Texas Conference.

Oak Cliff.

W. H. Vaughan, Belton: Oak Cliff Station gives me \$295.50 for the Orphan Home.

Gatesville.

G. F. Boyd, Sept. 17: We are now worshipping in the Episcopal Church. Work on the foundation of our Church building has commenced.

Vernon.

L. G. Rogers, Sept. 13: Result of two meetings in my charge, Mack Circuit: forty conversions, forty-two accessions, twenty infants baptized and the Church wonderfully blessed and advanced.

Isant Mission.

T. L. Adams: Our camp-meeting, held in the court house at Giall, Borden County, September 2-12, resulted as follows: Twenty professed conversion, six sanctification, eleven added to the Church, four infants baptized, several abandoned tobacco and snuff.

Springtown.

N. B. Bennett, Sept. 10: We have had a great revival on this circuit. Have up to date ninety-seven conversions, about as many backsliders reclaimed, and seventy additions to the Church. Prayer-meetings organized and family altars erected. Rev. G. E. Ellis rendered us faithful service at Cartersville, doing most of the preaching.

Memphis.

C. S. McCarver, Sept. 14: I am now rounding out my second year on this end of the mission, with 57 conversions and 102 additions to date, and one more meeting to hold. My collections will be full, both for preachers and conference collections, with some additions in Church building. My brethren have stood by me nobly with their money and hearty co-operation.

Garrettsville.

I. E. Hightower, Sept. 15: My protracted meetings are over. About forty conversions, twenty-five additions, nine children baptized and the Church wonderfully blessed. I expect to invite sinners to the altar of prayer every time I preach from this until conference. Am making a strong effort to get up my collections. Hope to carry up a clear report this fall.

Manassah.

E. Hightower, Sept. 13: The meeting at Myers' School-house began August 25 and closed September 11, resulting in thirteen conversions and five additions to the Church. The other converts will go to other denominations. The third quarterly conference for this charge convened September 10. Salary of preacher in charge and Presiding Elder were much in arrears. Good reports in other departments, financial and spiritual.

Plainview.

B. F. Jackson: Have just closed an eleven-days' meeting at Tulsa, which was one of the grandest victories I ever saw. Had fifty-four conversions and more than fifty will join the different Churches. The Methodist will get twenty-five. Bro. Sam Barcus, of Amarillo, and Bro. Ford, of Floyd City, were with us most of the time. Bro. Phillips, of Cumberland Presbyterian Church, was with us toward the last. We recommended one of the converts to quarterly conference for license to preach.

Evant.

George A. Nance, Sept. 12: Closed another meeting Friday night. It was a union meeting between us and the Methodist Protestants and was held at Evant. The utmost harmony prevailed from first to last. Of the Methodist Protestants, Bro. White, the pastor, and Bro. Seward, a neighboring pastor, remained all the time; Bro. Albritton and Johnson part of the time. Of the Meth-

odist Church, South, only myself remained all the time, and Bro. Carr, local preacher, from Jonesboro Circuit, preached one sermon. There were nine conversions, nine additions to our Church and one to the Protestants. Yesterday at the 11 o'clock service ten persons promised to hold family prayers.

Sweetwater.

C. L. Browning: The meeting at Dora was a grand success. About ten conversions and five accessions, with more to follow. Bro. Elder and the local preacher helped. Notwithstanding the almost constant rain during the meeting at Roscoe a good work was done—three accessions and an old feud settled. Meeting at Sweetwater opens Friday night before the fourth Sunday.

Robert Lee.

George F. Fair, Sept. 16: We closed our evangelistic labors in Robert Mission the 3rd instant. The Lord blessed our labors with some degree of success, for which we give him thanks. Our local preachers, G. S. Field, W. H. Wickson, J. W. Glass, J. A. Stewart and W. H. Givens, and of the M. P. Church, Dock Hancock, Bro. Brightman, Carl McConkey and Buman assisted us; and last, but not least, we had the "fighting parson" of West Texas Conference with us at Robert Lee.

Moody.

M. L. Moody, Sept. 10: We began our meeting on the night of the 4th of August, and continued until the 23d. Bro. Callaway, of Bosqueville, spent the first four days and five nights with us. There were about thirty-five converted and sixteen added to the Church. About forty-five or fifty saved this year, and thirty-nine added. The Lord has blessed us on all lines. Finances behind yet; but we expect to clear the decks and finish the parsonage by conference.

Snyder.

R. V. Galloway, Sept. 13: We have just closed one of the best meetings of the season at the Pettitt School-house. This is between Colorado and Snyder Mission. Bro. H. G. Smith, local preacher, and I united in the effort. Bro. Bolton was in good trim. Results: a Church organized with twenty-one members, absorbing Big Sulphur Church of five members, and Methodist established. I forgot in my former report to mention the name of Bro. H. G. Smith, local preacher, of Sweetwater Circuit, who did some noble work at Camp Springs meeting.

Lancaster.

J. P. Childers, Sept. 13: The tabernacle meeting is gathering. Thirty-five conversions in last four days. I have never seen a better interest. Bro. Jno. S. Davis, Walkup, J. B. Adair, of Mesquit, Moon, and Van Zandt, rendered me efficient help, with my son in charge of the singing.

Albany, Texas.

J. P. Childers, Sept. 19: The meeting here goes on with tide-rising. Seventy-six conversions; between fifty and sixty have given their names for membership. We are reaching the business men of town.

Sipe Springs Circuit.

J. A. Burks, Sept. 11: I have just closed my round of camp and protracted meetings on the Sipe Springs Circuit. We began at Round Mount July 16, and closed out at Sipe Springs September 8, with 150 conversions and 130 additions to the Church up to date during the year. We have baptized during this year fifty babies. We were assisted at Round Mountain by Bro. C. V. Oswalt and Bailey; at Macedonia by Bro. McMillan and J. P. Hulise, of Rising Star; at Sipe Springs, by Bro. E. A. Bailey, Presiding Elder, Bro. W. A. Thomas, of Carbon; Bro. Steward with his choir. My local brethren did faithful work all over the circuit.

South Oak Cliff Mission.

S. W. Lowe, Sept. 14: The round of revival meetings for this work closed September 4. Results: Thirty conversions and twenty additions to the Church. Others have said they are going to join. We are indebted to Bro. John S. Davis, S. J. Frank, T. S. Armstrong, Wm. Sprout, B. A. Thomas, G. W. Owen, Dr. Howell, D. D. Stark, J. T. Whitaker, Rev. Van Zandt, for their most excellent service. The good people of my work have supplied us with many good and substantial things, which we greatly appreciate. Last week wife received as a present, from the ladies of Wilmer community a beautiful quilt. It is certainly a thing of beauty, and if not a joy forever, I hope it will be for many years.

Harmony Circuit.

W. V. Jones, Sept. 17: We have held protracted or camp-meeting at all of the three appointments on Harmony Circuit. At Harmony twenty-three conversions and sixteen additions to the Church. At Mt. Zion one conversion, one reclamation, and one addition to the Church. At Boggy fifteen conversions and twelve additions to the Church. At all of these meetings the Church was revived; at least those who attended the meetings. At Harmony we were assisted by the following brethren: Revs. M. Mills, J. E. Toland, C. V. Cannon, W. V. Caperton, G. F. Boyd, A. B. Roberts, and George McCarty, of the Little Rock Conference. G. W. Graves, Presiding Elder, was with us two services and preached one sermon. At Mt. Zion the meeting was held in connection with the third quarterly meeting, and besides the Presiding Elder, we had the help of Bro. Boyd, Cannon and G. C. Summers, preacher in charge of Martin Gap Circuit. At Boggy Bro. McCarty and J. W. Fort, our local preacher, who also assisted in the meeting at Harmony. We are now rounding up for conference. Will have a full report I think.

NEW MEXICO CONFERENCE.

Bonita.

B. B. Scoggins, Sept. 4: Our first quarterly conference over. It was held in connection with our camp-meeting, which lasted ten days. Bro. W. D. Robinson, our Presiding Elder, did most of the preaching. Our meeting was a success. There were no conversions, but the Church was greatly revived and backsliders reclaimed, and the way open for much good in the near future.

Wonderful.

J. W. Hill: Clark and I have had about 600 conversions in the last sixty days. Bro. W. H. Clark: Have had 312 professions at the mourners' bench.—Texas Advocate, Sept. 15. The above is most wonderful. How

ever did they do it? We have helped in twelve meetings. Eleven hundred have joined. But God and the pastors and the Church all helped us. And to save us we couldn't hold 'em all down to the mourners' bench. Some would burst out shouting in bed, and on the road, in the shops and woods, and occasionally a fool fellow would tear loose while some of us were preaching. He ought to have had better sense and waited till we called him; but he just wouldn't, but resorted to his cranksy clap-trap ways, and popped his hands and yelled right out in meeting. Please ask Bro. Hill how is a fellow to do to keep 'em in line when they burst out while we are talking? R. H. H. BURNETT.

MANY THINGS.

Many things have been pressing me since conference. First, la grippe, then congestion of the lungs. Much sick and slow convalescence has kept me very quiet and mostly silent.

I went to San Antonio—the place of pretty houses and country street-car lines—where I was sick at various places and suffered much. Three places impressed me as being about the best places to be sick I ever saw. A. S. Alexander's, where is Aunt Rachel, a dear, good, motherly old saint waiting. She knows just what to say to you, and how to make medicine taste good.

At Judge Fleming's, that prince of the house of Israel, whose good wife, no less a princess, together with Dick and the Jersey crane, made suffering light and gave sweet rest between spells, leaving a memory of real pleasure, for when God and the good ones of earth are with us, we forget all else and only the sweet refrain of the song of love remains.

At the Manse, presided over by the beloved Mrs. and filled with boys and thoroughbreds (Pinson boards and lodges there), one can afford to be sick a good while. There is no danger of dying. You can't get time for that.

Rockport—a good town for fish, cheap houses and land agents—lies in fragments on the gulf coast. I think everything is "busted" except Wheeler, and he is on a terrific strain. He may stand it till he gets deep water, but then he will be well on in years. Somewhat impressed me that way.

Flintonia, another place where I was stationed, is in changes. The work of the Church does well among the Americans and would do well among the Germans if we had anybody to work for them. At home and not able to do my work, is a new experience. Well, I can't tell what the future has for me; but expect to get right by conference by the end of the country here is lovely; plenty of rain, grass green, stock fat, and if the Grainger was not a chronic grumbler, he might be happy now in this country.

Win. A. Bowen is going to lecture here before long. I'll discuss him afterwards. In hope. C. C. ARMSTRONG.

A SPECIAL MISSIONARY A SPECIAL BLESSING.

How shall we turn the young people away from the ball-room and other worldly amusements? Answer: Give them something to do for Christ. Said a pastor of a prominent Church, "I had a number of dancing young members in my charge. I organized an Epworth League and put them to work. To-day I don't see a dancing member in my charge."

Work for Christ calls the young heart away from the world to find its pleasure in higher and better things. Get the young people converted; then give them something to do, and you will keep them from dancing.

But how can I give work to all? This is the puzzle with many a pastor. Answer: First—Determine to do it. Second—Organize them into Epworth Leagues, Missionary Bands and other bodies; from the infant class upward. Third—Get them to work. Home, school, work, foreign mission work, charity work, and other Church work. Do this. Though it cost time and pains-taking and care. Do it. And your Church work will be done on all lines—your young people will find their pleasure in this thing that is in the world's frivolities—and the very "babes in the Church" will be taught and trained to work for Christ.

Two years ago the Annual Conferences began to adopt "special" missionaries in the several foreign fields. The pastors were asked to raise money to support them, by pledging shares of \$10 each, to be raised in a special way. Having this extra money to collect, they had work for the young people and children. They put the matter before their Epworth Leagues and Sunday-schools and other organizations, and asked them to raise these pledges. And what has been the result?

Pledges have been secured to the amount of \$97,000. Forty-five thousand dollars have been paid into the missionary treasury, while there is a constant income from the unpaid pledges. Much of this has been procured from persons who bring nothing to missions in the regular way.

Secondly—Thousands of children and young persons have been blessed in doing this work. It has made them feel that they are of some value to the Church; and has helped in training them to work for Christ. And in doing this work multitudes of young people have been drawn away from the frivolities of the world and closer to Christ.

The pastor who gives his young people work to do in the Church will have no trouble with them on worldly amusements. Here is the answer to the vexed question, "How shall I keep my young members from forbidden worldly amusements?" Give them work to do for Christ and humanity. This brings them to feel that their Church membership is not a mere name without meaning; but that they are factors in, and necessary to the success of the Church.

Brethren of the pastorate, let me beg of you, that you do not pay the "special missionary" pledges out of your own means. This is not the design. This thwarts one main object had in view. For the pastor to pay the "\$10 pledge" will bring no blessing to his people. For the sake of your people, take the trouble to explain to them the nature and object of these pledges, and let them have the blessing that comes from the work of raising this money. They may get it in dollars, dimes, or pennies. They will get much of it from those who have never been interested in mission work. This turns the thoughts of the collectors to the great harvest field of humanity, while those from whom they get the

money will be led to think and talk of their part in saving the race.

Nothing has ever drawn the Church and the several mission fields so close together in sympathy and feeling as this work of caring for a living missionary as their own, whom they know by name, of whom they think, and for whom they pray. Nothing has so reached and touched the great heart of the Church. Why did our Church pay \$53,000 more to missions last year than the year previous? Last year, the hardest of years? How is this? Answer: The heart of the Church is opening and warming toward the foreign fields, just in proportion as these fields are brought closer by the living ties (special missionaries) which connect them with the several conferences. And even individuals are now supporting "special" missionaries of their own.

Is not God in it all? The missionary debt (regarded as such a misfortune), has it not brought about this better state of things? That same debt sent out eleven missionaries into the field at first. That same debt forced the necessary conference which the "special" missionary enterprise was born. It has taken the majority of all the missionaries off of the board and put them in "special" and closer relation to the conferences and the Church at home. It has blessed multitudes thousands by giving them work to do in raising these pledges. And better still, it has so opened the heart of the Church, and brought it into living touch and heart-beat with the mission fields, that we realize that China, Japan, Brazil and Mexico, are no longer foreign, but part and parcel of each American conference at home. Has not the debt been a blessing, and has it not wrought a work that had not otherwise been done?

Out of seeming misfortune God up-lifts and brings blessing and success to his servants and his Church.

The debt was made by appropriating \$25,000, with \$25,000 in sight, with which to pay it. That is now paid. We now have an appropriation of \$263,000 in net (\$92,000 less), while our increase in collections last year was \$53,000. Hence (as stated recently to the Church by the Secretary and Treasurer of the Board of Missions) "we have but to raise the assessments this year, with \$10,000 additional by the Secretaries in the field, and the debt will be paid."

Then, brethren, the light is ahead. Hold your "special missionaries" in the field, and thus continue the work which brings blessing at each end of the line. Blessing those who raise the pledges, and blessing those to whom the money is sent, and soon the debt will be gone, and the Church at home and the Church abroad will be one in a sense never felt before. H. C. MORRISON.

RED BLOSSOM ACADEMY.

Gulliver as a School Man.

To the Methodists of Texas, greeting: DEAR BROTHERS AND SISTERS: It is a fact you well know that as a candidate for Presiding Elder and delegate to the General Conference I have developed into a full-fledged failure; but like the Phoenix (new figure), I rise from the ashes of disappointment and chagrin and fly at you again.

I come on this occasion in the role of a school man. I am not a president nor a principal, but a solicitor—otherwise, an agent. The wonderful and as yet unexplained (new figure) which I have the honor to represent bears the euphonious title of Red Blossom Academy. In the interest of this great stretch-out of human thought, I have the following remarks to make, which, to my mind, are exceedingly catching and ought to capture and convince the most skeptical and obtuse:

1. My school is located in a distant State. This is, of itself, a first-class card. It is not necessary that a school have merits to catch a large class of patrons. What they want is distance—anything to get away from home. "Distance lends enchantment," etc. and though it collects a terrible big interest on its loan, there are many people who are willing to pay the commission in order to get the enchantment. Of course the travel helps some, but the enchantment is the main thing that they are after, and when they get that they get about all that is in sight.

2. Mountains are a big thing in a school advertisement. They minister to "culchah." It has been remarked, no doubt, by the gentle reader that all mountains have been poets and philosophers. Coming nearer home than the Balkins and the Pyrenees we can get an illustration of this in the mountain regions of Arkansas. Those who have traveled in Izard County, Ark., or Buncombe County, in the old North State, have got a death grip on the belief that, "Many a mute inglorious Milton there may Or Cromwell, guilts of his country's blood!"

My school is "cribbed, confined and confined" by mountains. You can hardly approach the institution for these "exalted seats of the peerless gods."

3. Another big point is campus. I have already said that much stress is generally laid on that item. In this we have a monopoly, as it were. We are nearly all campus. Fact is, if we did not have plenty of campus we would be in a bad fix, for our two rooms (16x18), are nearly full during the free-school term now, and as two other families have moved into the neighborhood lately, and as this letter will no doubt bring many girls from Texas, if we did not have miles on miles of primeval campus we would be overrun.

The families referred to above are likely to remain among us for a long time. They are in it for the trade, and our region abounds in skunks (the fur of which animal is very valuable), unless they are reinforced they will not get out of a job until the crack of doom.

4. We have plenty of fresh air and good water. The reader has no doubt inferred already that we were in this first item, and I can assure him that we have enough of the latter to supply the universe for all time. We have springs—gurgling, of course—and wells of great depth and coldness, and besides, when it rains, we "catch water." However, this last named supply is not welcomed since it comes through the roof. This will be stopped soon, however, for one of the new neighbors has already been employed to rive some fresh boards—the President having delegated the boys in the freshmen and senior classes to supply his place in the fur business until the work is done.

5. Our faculty is unrivaled in the history of learning. The President is a local preacher in the Methodist Protestant Church. He received the honorary degree of J. A. from the trustees of Plumtree University two years ago. He is an educator of long experience, having served as head master of the infant class in the free school at Deerlick two whole terms before coming here. It is not known in these parts that he stands without a peer as a "fixer" or skillful artist in the use of the birch. Most floggers take their victims by the arm and lay on the rod along the back; but our man, being of a progressive turn of mind, takes them by the heels. This not only gives him more purchase, but enables him to conform nearer to the scriptural idea of giving it to them "hip and thigh."

Our Vice-President is without a degree at present; but he is a self-made man, and has taken three prizes in succession at our neighboring academies. He stands high. He is employed at present in a saw-mill at Billyville, about thirty miles from the academy; but will come in as soon as my batch of Texas girls arrive.

Our music teacher was a cook up North; but I am here to tell you she is a "plumb sight" on the school. We are going to get an organ as soon as the Texas money comes in. Indeed, we expect our Texas patrons to give us a big lift on more lines than one.

If any one should turn up their nose at this music teacher because of her former low position, let me bob up and say that she is not the only Yankee girl who has come from the kitchens of the North to the seminaries of the South. There now!

6. And lastly, Now, friends, I have nothing to say against our Texas school. I know that there are some schools in the Lone Star State as can be found in the South; but people will "send off to school," and a girl who wants to go out of the State just for the name of it has not sense enough to learn anything at all when she just wants to go and spend money; and we are at a standstill and need the cash. So please just let me alone. I am not the only school agent in Texas who is just working for "sun-down and his wages." Red Blossom Academy is not the only "college" that has more campus than our curriculum. So follow the example of old Mrs. Rabbit: Work your mind, but lie low. Yours for a wide swath.

GULLIVER.

CONSTITUTION OF THE MINISTERIAL BENEFIT ASSOCIATION.

ARTICLE I. This Society shall be known as The Ministerial Benefit Association of the West Texas Conference, Methodist Episcopal Church, South. The object of which shall be to aid the widows and orphans of deceased members, and superannuated members.

ART. II. The officers of this Association shall consist of a President, Vice-President and Secretary and Treasurer, to be elected annually. The last two offices shall be held by the same person.

ART. III. The Association shall meet at the call of the President, who shall preside over its deliberations. In his absence the President the Vice-President shall preside and attend to all the duties of the President.

It shall be the duty of the Secretary and Treasurer to keep in a book the names of all the members and the minutes of all meetings, whether the Association or of the Executive Board. It shall also be his duty to inform the members of the death or superannuation of any member entitled to fees hereinafter agreed upon, entering in his book all amounts paid and giving receipts for the same. It shall also be his duty to forward to claimants within thirty days the amounts received from members, taking receipts for same, which receipts shall be his vouchers in his annual exhibit, which, together with his report as Secretary and Treasurer, shall be submitted to the Association.

ART. IV. The President, Vice-President, and Secretary and Treasurer shall constitute the Executive Committee of the Association.

At all regular or annual meetings of the Association any clerical member of the West Texas Conference may become a member of the Association, upon the recommendation of the Executive Committee, and a majority vote of the Association. Private individuals may become honorary members by obligating themselves to pay the

Texas Christian Advocate.

UNIVERSITY LEADERSHIP IN MATTERS OF REFORM.

Every era in the life of a nation has its own peculiar problems to solve. The issues of our early history were constitutional, the issues of the present are industrial and social.

What should be the character of this leadership? What leadership would give the best expression to the manifold life of the Nineteenth Century?

Not to the time-serving policy of party government, where measures are framed and men selected simply for the sake of party victory.

Not to a subsidized press, where commercial rings and political bossdom sit enthroned to manage truth, except when it shall happen to do their bidding.

That nation may have highly optimistic views of its future which has unfailing sources of healthy public sentiment, and the pages of history yield a pledge for the perpetuity only of that people who are representatives of some great idea or sentiment.

The Jewish race is divine, because it stands for the unity and spirituality of God; the Roman name is immortal because it is to the synonym for the genius of government; the Greeks are forever idealized in history as the people who gave to the world an aesthetic taste and a cultivated world; the Germanic people are the world's conquerors because they stand as the representatives of the ideas of liberty and respect for woman, and whenever there has been any dethronement of these people from their places of honor, it has been because they lost sight of these great ideas and sentiments.

If history proves anything, it proves that our universities have ever been faithful to the best sentiments and trust interests of the race.

From the Twelfth to the Fifteenth Century there were gathered around the Universities of Paris, Prague and Oxford, such men as Thomas Aquinas, Roger Bacon and John Wycliffe, and from these intellectual centers Europe received a new life which hastened the formation of new nationalities, the establishment of representative government, the birth of vernacular literature and the accomplishment of the great reformation of the sixteenth century.

The nations of modern Europe which have had most lasting influence upon the progress and happiness of the world are those nations whose great movements have clustered around their great universities as centers of public thought and sentiment.

The German reformation, giving birth to the right of private judgment, had its origin at Wittenberg in the mind of the fearless Luther. The French contribution to this grand movement in behalf of a priest-ridden Church had its origin at Paris in the mind of the brilliant Calvin. A half century later Holland saw the grand charter of the freedom of the will forged at Leyden in the mind of the scholarly Arminius. A century later still England witnessed the birth of the great Oxford movement, characterized as Christianity on fire in the hearts of the holy Whitefield and Wesley.

But any leadership which shall leave out of account either the spiritual or the material needs of our people, has but half discharged its duty to the enlarged life of this century.

Therefore our universities are not only to bring to our view the ideal republic of a Plato's dreams, where only the wise and the virtuous rule, but they are to turn our eyes to a partisan government where scheming and unscrupulous politicians govern in this Nineteenth Century. Not only are they to bring to our hearing the sad strain of a heroic Homer, but they are to bring to our hearing the sad strain of a wretched humanity. Not only are they to enchain our eyes with the beauties of a Raphael, or a Michael Angelo, but they are to open the door of every wretched hovel and bid us look upon the picture of filth and ignorance of impoverished millions.

When we look at a Wilberforce and a million of unshackled freemen; a Gladstone and the oppressed people of the Emerald Isle; a Stein and the present central administration of Germany; a Tolstoy and Russia's starving millions; an Ely and America's economic struggles—when we look at these noble men and their work, we say that our universities stand pledged to lead in the solution of the great questions of our social and industrial life.

And yet it is just here that our American university has least adjusted itself to this age of social and industrial revolution. There is a tendency toward an exclusiveness and aristocracy in learning which contravenes the spirit of our age; there is an undemocratic tendency which makes our scholars live in a realm unreal to the great masses who walk the busy world on their feet of clay.

I do not plead for the abolition of the classics—let us have the aesthetic; nor of the physical sciences—let us

have the practical; but for the establishment of the social sciences as coordinate with the physical and the classics; then we shall have the Democratic.

I do plead for a more thorough study of political and social government; for a better study of historical and practical politics. I do plead that our universities shall become the centers for the solution of questions relating to our domestic and foreign policy, and through these channels that the trained thought in the older and higher departments shall be brought to bear upon the great questions that interest the bread-winners of our country.

The political crime of this decade is its alienation of our educated men from leadership in the great questions of the age. Our Legislatures are being filled with raw men from the field. Our statute books are being crowded with hurtful laws enacted by peanut politicians. The difficult questions of government which have baffled the genius of great statesmen for a century are being disposed of in the most summary manner by men who never read a page of law in their lives.

I am not inveighing against our farmers and laboring men. On the contrary, if any people of the globe have been patient under a country's iniquitous class legislation it is these toiling masses. But what I am pleading for is that an educated Christian leadership shall be furnished by our great institutions of learning, and that these centers of power shall become more identified with the cause of the struggling weak, that these sources of refined feeling shall create a public sentiment which will insure the enforcement of our laws and will revolt against the brutalizing murder law which has disgraced our beloved Southland in the eyes of the civilized world, and that these depositories of humane sympathy shall no longer be insensible to the crime of dwarfing the power of young children in our factories and no longer deaf to the cries of laboring men whose opportunities for culture of mind and heart are being destroyed by long hours of toil.

Let our universities create a balance of power of thinking men which will press our great parties away from the worn-out issues between the North and South to the great national issues of immigration, of our public school system, of the internal improvement of our country, of a more just distribution of wealth among our people, and of the restriction of our greatest national calamity, the death-dealing rum traffic.

Let our universities rally to the leadership of the greatest living American statesman who declares that public trusts are not to be filled with political henchmen simply because of party fidelity, and who has set the statesmanship of this nation the grandest example of courage and fidelity to the interests of his people since our own Jackson, of Tennessee, the pride of his party, the hero of New Orleans.

It is of vital importance to our national peace and prosperity who shall lead in the solution of the complicated questions in the coming century. The shores of human history are strewn with the wreckage of a thousand fields of battle, of a thousand travesties of human rights and of an innumerable multitude of marble slabs which had not been had there been the wise, conservative leadership needed for the hour. Nothing is more pronounced in history than that every great movement, however just in its origin, has been contingent upon its leadership whether it contributed to the betterment of the human race or whether it turned it back in its progress of noble achievement.

In olden days of Greece the persecuted would flee to the shrines of the nation's faith, and while amidst their sacred altars no power could touch or do them hurt. So to-day let us flee to the shrines of knowledge and learning, upon whose altars shall be kept burning the fires of a divine faith, and here let us find escape from the bias of education, of patriotism, of class, of politics and of theology, and here let us gather inspiration to lead the world's forces to a glorious future.

W. D. BRADFIELD, DAINGERFIELD, TEXAS.

AN APPEAL.

We have in the Monclova (Mexican) District, of which I am the Presiding Elder, three cases to which I wish to call your attention: First, Mrs. J. M. Guzman, who was a member of the Border Mission Conference, and in the regular itinerant work for about nine years, but by recommendation of his Presiding Elder, was located about two years ago. He went to Brackettville, Texas, and commenced the work at his trade as tailor. But this year, in the month of March, God took him to his reward in heaven. He leaves his wife and eight little children, the oldest girl twelve years old, without home or friends except the Church, and they are now suffering in want of food and raiments.

Bro. Guzman was out of the conference over a year when he died, and of course we can not provide for his family as claimants, and we are not able to do much for them in our Mexican Church just now, as the times have been so hard this year. To give the people an idea of the condition of some portions of the Monclova District this year, I will mention a circumstance that took place while on my last round. Bro. Josue Acosta and myself, while visiting the Cuatro Cieneegas Mission, went to a town called Catarina, where we had no members. At such places in Mexico it is very difficult for a Protestant to find a place to stop, much less a house to preach in; but Bro. Acosta had been there before and had made some friends. We went to the same house. It was about 1 p. m. We found a woman and five little children, and asked permission to stop. The woman said we could stop there, but they had nothing to eat; her mother was out doing some work and she was expecting her to come home with something for herself and children, as they didn't have a bite to eat that day. While we were talking the mother came in and said that although she had been promised some provisions, she could not

get them until late that evening. But we had 25 cents worth of bread with us and some coffee, which we took out and divided with them. How glad were those poor little children to get that bread; but the best of all is that that night we had the pleasure of feeding them and few others with the word of life. I think I can hear some one say: they have had times out there.

But let me tell you something about the father of those children. He had gone out that morning at day light to work in the field without breakfast, expecting his wife to find something to send him, and just as we were through eating our bread and coffee, a man came in and said, "Have you anything to send to the old man?" to which the old woman answered, "No. Tell him that I was disappointed in getting what I expected."

This old man is about seventy years old. He works for \$5 a month, and he don't get that, because he is owing \$380. He is working to pay that off, and depends on what his wife can make for herself and family. This is what they call the peon system in Mexico, and when the times are as hard as they have been this year, poor people suffer most.

How can a poor widow like Sister Guzman make out? Will the ladies of our Church think about her? She is at Del Rio, Texas; not in Mexico, though.

The second case is a lady at Uvalde, Texas, of whom I wrote before. This lady writes to me that she is doing the work which she thinks the Lord has called her to do. She is teaching Mexican girls and trying to bring them to the light of the Gospel. She says she has received some help, but not enough to pay the rent of the little house she lives in. A lady from Lyons, Burleson County, sent \$1 to help Mrs. Sturgess in her Sunday-school work, and says, my sister and myself sent 50 cents each. This lady is the widow of the Rev. J. M. Gober, of the Texas Conference. Mrs. Sturgess has received that \$1, and here is what she says in a letter to me: "I did not expect you to send any money that was donated to the school until you came, but that \$1 came in good yesterday, as me and my little girl had been sick. God bless the consecrated ladies that sent it. I will begin teaching the first Monday in September, and I want to get Bro. Baker or his wife to come this week and offer up a prayer of dedication for me in the little house. I know the Lord has called me to this work, and he will continue to bless the school and Sunday-school." So we see this lady is teaching the Mexican girls both Sunday-school and every-day school.

The third case that I wish to bring before you is a lady in Santa Rosa, Mexico. Her name is Mrs. Eliza South. She went to that place about twenty years ago with her husband, but he left her some years ago and has not been heard from any more. She is a member of our Church, speaks the Spanish language well, and can be very useful as a teacher, but she can not consecrate herself to the work, because she has some little children to support. With a little help she could teach a mission school, and in this manner we can teach the Gospel to the children of parents that we can not reach any other way. Mrs. South is a very respectable lady in Santa Rosa, and many families will send their children to her. We have no mission schools at all in this district, nor any money appropriated for that purpose.

Mr. Editor, excuse me for writing this long letter, but I think it is my duty to bring this matter before the Christian Church. I am your servant in Christ, and as such, I look to you for help. I am not asking anything for myself. I think the ladies can help in all this, and especially in the case of Sister Guzman. A few ladies in each town could get together and send some clothes to these little children. They are three boys—one not a year old yet; one three, and the other about nine; five girls, the oldest twelve, and the old lady would be glad to get some also. Lazarus desired to be fed with the crumbs which fell from the rich man's table. Many things which are of no more use to you will make glad the hearts of the widow and her children. Anything sent to them in my care will be acknowledged and sent to them or any of the other two ladies.

JAMES TAPOLLA, 317 South Pecos St., San Antonio, Texas.

P. S. The old man's house at Catarina, is the only house we could get to preach in. I expect it is the poorest family in the town. The blind receive their sight and the lame walk; the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. Mat. 11:5.

DAINGERFUL HERESY.

In article by J. A. Stafford, in Advocate of September 1, he says he heard some excellent doctrine at Scottsville camp-meeting, and some doctrine that he could not receive, to-wit: that after the destruction of depravity in sanctification, "temptation could only come from the outside;" "that there would never be any more uprisings within." This we regard as a dangerous conceit, not taught in our twenty-five articles of religion, not taught in Scripture, not in the standards of Methodism, not in Watson's definition of "sanctification." It is akin to the doctrine of the infallibility of the Pope. In the hands of fools, fanatics, and persons physically and mentally disordered, it is the ground of wild and dangerous vagaries; and religion is as much for this class as it is for the highly intelligent. We are led to believe that in the essentials of religion even a fool need not err. This doctrine leads to the conviction that all that comes from within (after we have been sanctified) is right, proper, the will of God, and dictated by the Spirit of God. Soon vagaries take the place of sense and reason and an internal call to action throws off ecclesiastical rule and authority. And right here the devil may come in with "seven more spirits" and play infinite pranks with the imagination. And then if the physical and religious liver gets out of order, and the person so possessed meets with opposition and is called to obey by the

restraints of reason and law, he is quite prepared for nearly anything. Bro. Stafford, take your pen in hand and expose the dangerous tendencies and possibilities of this mischievous conceit. H. G. H.

ALBUQUERQUE, N. M.

We had intended giving you a few items we took in during our Annual Conference at San Marcial, but when we got marching orders, we had something else to think of and too much to do; for we had to "fold our tent and silently move out," for the new preacher to move in. We have again pitched our tent for a year at least, 104 miles further on into the interior of the field, and in the very midst of the battle. Have been here long enough to make a survey of the field, find the deserters, and encourage those in the front rank. We are by no means a pessimist; but after looking on all sides of this work, carefully studying all the disadvantages, we are persuaded that it will require an unusual amount of "grit and gumption" to pull this Church through; for it is at a very low ebb now. This Church has a history in the ten years of its struggling existence, and it is not any stronger to-day by its "ups and downs." To say the least of it, the outlook is not promising for Southern Methodism in a city the majority of whose population are from the New England States, and where there are five other Protestant Churches with strong adherents. The immigration seems to be mostly from the North and East, some few from Kansas, Missouri, Illinois, with a very few from the Southern States, most of whom are more Southern than Methodist. Our Church, I am told, was called "The fire eating Methodist;" but we call it the Highland Methodist, to distinguish it from the M. E. We have a very neat frame church, 30 by 50, well suited for the comfortable but small brick parsonage, not yet completed; as it stands, lot and house cost \$1,000, besides furniture. Lots and building here are very dear, especially brick; frame houses are not warm enough. We have a membership of thirty-three. The congregation is the largest, having a membership of over a hundred. 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Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

FOURTH QUARTER, LESSON I.—OCT. 3.

STUDIES IN THE ACTS.

SAUL OF TARSUS CONVERTED.—Acts 9:1-20.

GOLDEN TEXT.—Except a man be born again, he can not see the kingdom of God.—John 3:3.

TIME: A. D. 37.

PLACE: Near Damascus.

OUTLINE.

I. Saul's Enmity to Christ.—Verses 1, 2.

II. Saul's Arrest by Christ.—Verses 3-9.

III. Saul's Acceptance of Christ.—Verses 10-20.

INTRODUCTION.

We enter now upon the studies of the Fourth Quarter. We shall learn much of the spread of the Church by the preaching of the Gospel. Saul of Tarsus begins to appear prominently in the history. We met him for the first time watching the clothes of those that stoned Stephen. No doubt that death scene made a great impression on him. Augustine says that if Stephen had not prayed, the Church would not have had Paul. Whatever his impressions, they were not sufficient to lead him to Christ. His zealous character made him fiercely aggressive against Christianity, and he took delight in persecuting believers, not only in Jerusalem, but wherever he could reach them. Our lesson shows how he was suddenly arrested.

I. SAUL'S ENMITY TO CHRIST.—Verses 1, 2.

1. Saul.—He was a Jew, of the tribe of Benjamin, born in Tarsus, Cilicia. He was therefore a "Grecian," or "Hellenist." He was a Roman citizen, the high privilege probably having been conferred on his father for services to the empire. He was educated at the famous University of Tarsus. He studied Jewish learning under Gamaliel at Jerusalem. He was taught the trade of tent-making. Yet breathing out threatenings and slaughter—"ye!" carries us back to the death of Stephen, and suggests that Saul's persecuting spirit had not cooled in the intervening years. His vital breath seemed to be hatred of the disciples of the Lord. High-priest—Jonathan or Theophilus, sons of Annas, who still had much power.

2. Desired of him letters.—Issued by order of the Sanhedrin, which, by decree of the Emperors, had authority over the Jews on religious questions. To Damascus—the oldest city in the world, built, according to tradition, by Uz, the great grandson of Noah. In Paul's time the Jewish population was 50,000. Travelers go into raptures over the beauty of the city. In the synagogues—which held authority over local religious affairs. If he found any of this way—Rev. Ver., "the Way"; this name, "the Way" soon became a distinctive appellation of the Christ religion, as the term "Methodist" was applied to those who followed a special method or way of life. Men or women—women are often mentioned in the New Testament as being faithful to Christ. Bring them bound unto Jerusalem—to be tried by the Sanhedrin, which could inflict a severe punishment than the local synagogues.

III. SAUL'S ARREST BY CHRIST.—Verses 3-9.

3. As he journeyed.—Damascus is 140 miles from Jerusalem, and the caravan accompanying Saul had been traveling five or six days. Suddenly there shined round about him a light from heaven—the light came about noon (Chap. 22:6) and was "above the brightness of the sun" (chap. 26:13). At this time Saul saw Jesus (chap. 9:17-27; 1 Cor. 15:8).

4. He fell to the earth—dazzled and blinded by the supernatural light, he fell from the beast he was riding, probably an ass or camel. His companions also were struck down by the light (chap. 26:14). Heard a voice—in the Hellenic tongue. Saul, Saul—the repetition gives emphasis—Why persecutest thou me—Christ suffers in the persecution of his people.

5. Who art thou, Lord—in his fall, Saul did not lose consciousness. I am Jesus—using the name especially hated by the Jews; it means Savior. It is hard for thee to kick against the pricks—goats with which oxen are driven; resistance against them is useless. This expression is not in Rev. Ver., but it is related elsewhere. It shows that Saul had been striving against his conscience.

6. Lord, what wilt thou have me do—his surrender was immediate, prompt and full. He did not know what Christ would have him do, but he was ready for any service. It shall be told thee—human agency is now to be added to the Divine in Saul's conversion.

7. The men... with him stood speechless—they rose from the shock which cast them down and stood in amazement. Hearing a voice—they heard a voice, but not the voice; they heard the sounds of speech, but Saul only heard the distinct words. Seeing no man—his companions saw only a blaze of light, Saul the Form of Jesus.

8. Saul arose from the earth—the light had completely blinded him, and he was led by the hand to Damascus.

9. He was three days without sight—this period must have been spent in intense mental and spiritual conflict. Doubtless his mind called up all the Scriptures relating to the Messiah and he applied them to Jesus.

III. SAUL'S ACCEPTANCE OF CHRIST.—Verses 10-20.

10. There was a certain disciple at Damascus, named Ananias—nothing more is mentioned of him except in chapter 22:12, yet he will be forever remembered as he who led Saul to Jesus in full acceptance. To him said the Lord in a vision—this was the corresponding vision to Saul's. There was a simultaneous preparation of hearts. I am here, Lord—ever ready to obey like a faithful disciple.

11. The street which is called Straight—Lewin says: "In the time when the events related in the Acts took place, the main thoroughfare of Damascus was the street called 'Straight,' so called from its running in a direct line

from the eastern to the western gate. It was a mile long, it was a hundred feet wide, and divided by Corinthian columns into three avenues;" at present it is a narrow street inclosed, says Rawlinson, on either side by bare, unsightly walls. Judas—nothing is known of him; he was probably an innkeeper. Behold, he prayeth—Saul had always prayed, but now with a new meaning and a deeper intensity. The fact of his praying may have been mentioned to reassure Ananias.

12. Hath seen in a vision—the Lord told Ananias of Saul, and told Saul of Ananias, one vision answering to the other.

13. Ananias answer ed—the freedom of the answer showed the fullness of Ananias' communion with the Lord; I have heard by many of this man how much evil he hath done—those who had fled from Jerusalem to escape persecution had told of Saul's persecuting spirit. To thy saints—It is literally holy ones, and is applied to things or persons consecrated to the service of God, hence to disciples of Christ, who are set apart as priests to his service.

14. He hath authority—the coming of Saul and his object in coming were known to the disciples at Damascus. All that call on thy name—seeking guidance and aid in prayer, as well as expressing worship and allegiance.

15. A chosen vessel—one especially selected and called for a specific work; to bear my name—to declare Christ's nature, character, and work before the Gentiles—Paul was to be the great apostle to the Gentiles; and kings—the Acts shows that he preached before Agrippa, Bernice, Felix, Festus, and others, and probably before Nero. And the children of Israel—it was Paul's custom to go first into the synagogues and preach to the Jews, and when they refused to hear, then he turned to the Gentiles.

16. He must suffer—it is harder to suffer than to do. Joseph Parker compares Paul's suffering with those which Saul, the persecutor, inflicted on others. He helped stone Stephen, and himself was stoned; he put saints into prison, and was himself imprisoned; he persecuted beyond measure, and himself was beaten several times.

17. Ananias went his way—his obedience was immediate. Brother Saul—the title shows that Ananias at once received Saul into Christian fellowship. That thou mightest receive thy sight, and be filled with the Holy Ghost—the giving of sight typified the illumination of the Spirit.

18. There fell from his eyes as it had been scales—something resembling scales; his blindness was taken away as if a covering had been removed from his eyes. Was baptized—great honor is here placed upon this ordinance, as not even Saul, who was so specifically chosen, was allowed to enter upon his work without baptism.

19. When he had received meat—he had fasted three days, and the great nervous strain which he had undergone, had greatly weakened him. Certain days with the ceased him to be an objectionable guest at the house of Judas, so he probably went to the home of Ananias or of some other Christian.

20. Straightway—immediately. He preached Christ in the synagogues—Rev. Ver., "proclaimed Jesus"; he told his experience and what Jesus had done for him. That he is the Son of God—he did not assert that the Messiah was the Son of God, but that Jesus of Nazareth was the Son of God, and consequently the Messiah.

PRACTICAL.

1. We may consider the transforming power of grace. Saul was a most zealous and persistent enemy of Christianity. He resisted the strivings of the Holy Spirit as an ox kicketh against the goad; he fought against the light, and had great joy in cruelly persecuting those who called on the name of Jesus. But as soon as he saw Jesus as his Savior, he surrendered. Lord, what wilt thou have me to do? was an expression of his instant and final decision. He thenceforth to the close of his life was as zealous and energetic for Christ as he had been against him. The change was complete. There was no mental reservation. Saul, of Tarsus, by the power of the Holy Spirit, became Paul the Apostle, one of the foremost men in history. The power of grace was also seen in the conversion of Jacob, when his name was changed to Israel. We have witnessed similar transformations. We have seen the drunkard become sober, the thief honest, the impure chaste. The greatest of miracles is the conversion of a soul curbing its passions, sanctifying its heart, controlling its will, and making all its thoughts fly heavenward.

2. We may note the efficiency of human co-operation. Jesus had appeared to Saul in convincing power. Then he sends to him, not an angel, but a man to lead him out of darkness into light. This is the usual method of salvation. Hence the preaching of the Gospel, the missionary operations of the Church, and all the means of grace, which are ordained for the salvation of men. God could convert the world by a word, as he spake the earth into existence, but he prefers for men to lead men to Jesus. This is a call to each Christian to be an Ananias to bring the light of truth to some Saul under conviction.

3. Jesus of Nazareth is the soul's Savior. He showed himself to Saul as a living Christ. The man of Tarsus had accepted the Pharisee tradition that Jesus had not risen from the dead, but all doubt vanished when that light of exceeding brightness shone upon him. The strongest argument for the resurrection was written by Paul twenty years or more after his conversion. In it he says: Last of all he was seen of me also, as of one born out of due time (1 Cor. 15:8). Christ's first words to Saul showed his sympathy with his people. Why persecutest thou me? He thus identifies himself with his Church. He is afflicted in our afflictions. As an angel stood by the Savior in the garden, so he is with us to comfort and strengthen:

He knows what sore temptations mean, For he hath felt the same.

4. We have many types of conversion. Peter and John were converted

by accepting Jesus on his audible, personal call; Lydia by hearing the Gospel preached in a simple way by Paul; the jailer at Philippi by the terror of an earthquake; Saul of Tarsus by the vision of Jesus in the supernatural light. The Spirit was one, the effect was the same, but the method was different. Almost every one has a certain way in which he expects God to visit him. Some have grieved the Holy Spirit by insisting on their way. Our hearts should be responsive to his influences, rejoicing that he is gracious enough to visit us in any way. We do not object to the pleasant breeze, although it may not tell whence it cometh, and whither it goeth, so long as it opens our hearts to any life-giving breeze of the Holy Spirit, not soliciting how it comes, as was Nicodemus, but satisfied if it come at all.

Old and Young.

A MESSENGER OF GLADNESS.

Tune—"Missionary Hymn." A messenger of gladness is speeding through the land, Dispelling grief and sadness, Bringing many a household band, Singing of glorious triumphs, Of victories toly won, And whispers of forgiveness, And deeds of kindness done.

The brow of waning beauty, With grief was shadowed o'er, The wife was bound by duty To one who loved to mourn; But now that brow is beaming In life without alloy; And if her eyes are streaming, The stream is fed by joy.

This is the work of temperance! Shall we not then proclaim Throughout our native country Her glory and her fame? Ye winds of heaven waft it, Ye willows gently bend, Her praise to distant nations, Till all her joys shall share.

A CHILD'S FAITH.

"I came home one night very late," says the Rev. Matthew Hale Smith in his "Marvels of Prayer," and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep and informed me that a little girl wanted to see me. I turned impatiently over in bed, and said:

"I am very tired; tell her to come in the morning, and I will see her."

"My friend soon returned, and said: 'The girl is a poor little suffering thing, she is thin and ill, is without bonnet or shoes. She has seated herself on the doorstep, and says she must see you, and will wait till you get up.'"

"I dressed myself, and opening the outside door I saw one of the most forlorn looking little girls I ever beheld. Want, sorrow, suffering, neglect, seemed to struggle for the mastery. She looked up to my face and said:

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes, I was there, and I want you to come right down to my house, and try to save my poor father."

"What's the matter with your father?"

"He's a very good father when he don't drink. He's out of work, and he drinks a little, but if Jesus can save to the uttermost, he can save him. And I want you to come right to our house now."

"I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see that I was coming. Oh, what a miserable den her home was! A low, dark, underground room, the floor all slush and mud—not a chair, table, or bed to be seen. A litter cold night, and not a spark of fire on the hob, and the room not only cold, but dark. In the corner, on a little dirty straw, lay a woman. Her head was bound up, and she was moaning as if in agony. As we darkened the doorway a feeble voice said, 'Oh my child, my child! why have you brought a stranger into this horrible place?' Her story was a sad one, but soon told. Her husband out of work, maddened with drink, and made desperate, had stabbed her because she did not provide him with a supper that was not in the house. He was then upstairs, and she was expecting every moment that he would come down and complete the bloody work he had begun. While the conversation was going on the fiend made his appearance. A fiend he looked. He brandished the knife, still wet with the blood of his wife.

"The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal pit. He knew the disease and the remedy—knew how to handle a man on the borders of delirium tremens.

"Subdued by the tender tones, the madman calmed down and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary and said:

"Don't talk to father; it won't do any good. If talking would have saved him ago, Mother has talked to him so much, and so good. You must ask Jesus, who saves to the uttermost, to save my poor father."

"Rebuked by the faith of the little

girl, the missionary and the miserable sinner knelt down together. He prayed as he never prayed before; he entreated and interceded in tones so tender and fervent that it melted the desperate man, who cried for mercy. And mercy came. He bowed in penitence before the Lord, and lay down to sleep that night on his pallet of straw a pardoned soul.

"Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. On Sunday the reformed man took the hand of his little girl and entered the infant class, to learn something about the Savior who saves to the uttermost."

He entered upon a new life. His reform was thorough. He found good employment, for when sober he was an excellent workman; and next to his Savior, he blessed God for the faith of his little girl, who believed in a Savior able to save to the uttermost all that come unto God by him."

LONGFELLOW, the great poet, was fond of children. They often visited him and were received by him with great kindness. Mrs. Fields gives an extract from her husband's diary, which tells how one of his little friends tried to show his affection in a practical way:

"I remember there was one little boy of whom he was very fond, and who came often to see him. One day the child looked earnestly at the long row of books in the library, and at length asked, 'Have you "Jack the Giant-Killer"?' Longfellow was obliged to confess that his library did not contain that venerated volume. The little fellow looked very sorry, and presently slipped down from the poet's knee, and went away; but the next morning Longfellow saw him coming up the walk with something tightly clasped in his little fists. The child had brought 2 cents, with which Longfellow was to buy a "Jack, the Giant-Killer" of his own."

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An Excellent and Mild Cathartic.

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Perfectly innocuous, purgative, with sweet gum, purge, regulate, purify, cleanse and strengthen.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Goutiness, Indigestion, Dyspepsia, Bilectness, Fever, Inflammation of the Bowels, Piles, and all derangements of the Internal Viscera. Purely Vegetal, containing no mercury, minerals or deleterious drugs.

DR. RADWAY'S PILLS are a cure for this complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract the disease. Take the medicine according to the directions and observe what we say in "False and True" respecting diet.

Observe the following symptoms resulting from Disorders of the Digestive Tract: Constipation, Inward Piles, Fullness of Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Singing or Fluttering of the Heart, Choking or Suffocating Sensations, which is a lying posture, Dimness of Vision, Hot or Weak before the Sight, Fever and Pain in the Head, Indigestion of Perspiration, Yellowness of the Skin and Eyes, Pain in the Neck, Chills, Lethargy, and Sudden Flushes of Heat, Itching in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25 cts. per box. Sold by all druggists, or on receipt of price, will be sent by mail, 5 boxes for the Dollar.

Send a letter stamp to Dr. Radway & Co., No. 22 Warren Street, New York.

Information worth thousands will be sent to you.

Be Sure to Get "Radway's."

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Will Not Peel or Leak or Stick.

Soft Woolen Watch Out! Collar.

GULLETT'S MAGNOLIA COTTON GIN.

HIGHEST AWARD.

BAILEY'S REFLECTORS.

SEWING MACHINES.

MEMORIAL WANTED.

THE ORIGINAL TAKE NO OTHER. REMEMBER THE GENUINE JACKSON CORSET WAISTS.

BE SURE and GET the RIGHT THING.

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North Texas Female College and Conservatory of Music.

SHERMAN, TEXAS.

Texas Christian Advocate.

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TEXAS ANNUAL CONFERENCES. (HELD BY BISHOP HARGROVE.) German Mission, at Houston, Oct. 28. West Texas, at Gonzales, Nov. 2. Texas, at Culbert, Nov. 20. Northwest Texas, at Waco, Nov. 23. North Texas, at Sherman, Nov. 29. East Texas, at Seagraves, Dec. 11.

IN DEEP WATER. Near the top of column five, page four, of the ADVOCATE of August 18, 1892, you say: "God punishes the wicked, not for his own glory, but for the good of his kingdom."

Will not exact justice ultimately prevail in the Government of God? Is it just to punish A for the good of B? Or to punish the wicked for the good of the righteous? If all the subjects of his kingdom were "wicked," would he not damn them just the same? It seems to me that a Government that would make good of another class would be unjust.

The above letter was written in kindness, marked personal, and not intended, we suppose, for publication, but our friend will not object to its use here, his name being withheld. The subject mentioned in the lines he quotes from the ADVOCATE does indeed touch deep water, and though we have given it much thought we do not profess to have found the bottom.

In discussing grave subjects like this we should be careful to avoid speculation by confining ourselves as much as possible to things as they are. Suppose cases may in some instances serve well as illustrations, but often open the door to the confusion of the real by that which is merely speculative.

But it is about time that we come back to realities. Neither the kingdom of all wicked subjects proposed by our correspondent, nor the kingdom of a solitary and incorrigibly wicked man proposed by us, is a supposable kingdom of an infinitely wise and infinitely good Creator.

We know him and his attributes in that relation. We know his laws as the laws of a moral government which express to us the character of the Divine Ruler and fit the relations we sustain to him and our fellow subjects. We know the punishment which Divine justice inflicts upon the sinner as the sanction of these moral laws.

We are limited in the sphere of existence and knowledge to the sphere of the kingdom of which we are subjects. We know nothing, not even "exact justice," outside of that. We can not suppose that God has one set of principles which constitute the justice of his personal and private character and another set which constitute justice as administered by him in the administration of his kingdom.

LIARS WILL HAVE THEIR DAY. A strict examination of Church records would show that the tragic death of Ananias and Sapphira was not a sufficient remedy to stop the increase of their progeny, though it shows God's hatred of their sin.

in the death of the wicked." Would it be for his own protection? That is a preposterous predicate to make of the Almighty. Would it be to vindicate his justice to himself? That would be absurd. What good could result to God by punishing his solitary and helpless though rebellious subject? None unless the punishment helped the sinner himself. But if the punishment helped, or should be for the good of the sinner, then it would be for the good of the kingdom, and the question of our friend is surrendered.

We have read in very learned authors that "exact justice" punishes the sinner as the due of his sin without reference to any end to be accomplished by it, and also by the same authors that sin must be punished to satisfy the personal attributes of the Godhead.

And there are expeditors and expeditors. Worcester, defining expeditors, quotes Archbishop Whately as saying: "Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less."

THE CHRIST PAID QUARTERAGE. By quarterage is meant money to support the regularly constituted worship of God. Peculiar to the Gospel of Matthew is the incident of the tax money collected by Peter under the direction of our Lord from the fish.

PRIZE FIGHTS AND THE PRESS. We asked a wise lawyer this morning, who had a daily paper in his hand, "On what principle of journalism do our daily papers give so much space and notice to the brutal prize fights that are going on?"

LOW PRICE, LOW GRADE. We hear that some object to the price of our Church organ. The board fixed the price after wise deliberation and with more facts before them than most people have.

PUP AMERICANA OPENING HIS EYES. The National authorities seem to be opening and rubbing their eyes. The peril to the people of importing the sum of despotic empires into our cities and commonwealths is seen at last.

CONFERENCE SOLICITORS. Bro. G. W. Graves, Presiding Elder Gatesville District, writes: You say Solicitors have been appointed for the conferences and districts. It has not been my good fortune to see any appointment for the Northwest Texas Conference and none for Gatesville District.

for any act save the highest good. We conclude therefore that punishment is inflicted in the administration of the divine government according to "exact justice" for the good of the kingdom. It is the best thing that the divine administration can do in the case, and is therefore exactly just.

As to the analogy between human and divine governments, they deal with the same human subjects. Human government should be administered on the same principles of justice as the divine, so far as it is possible for men to know them.

PLEASE TO GET SCARED. The cholera has made its entry into New York City, giving the people another fright. But up to present accounts it has not spread in the city and the health officers are said to have it firmly in their grip.

REV. THOMAS STANFORD. Our daily exchanges report Bro. Stanford to have died on the 18th inst. The announcement of his death will not surprise many of his friends, as his serious illness had already been reported in the ADVOCATE.

THOUSANDS OF DECENT PEOPLE READ MORE OR LESS OF THE PRIZE-FIGHT NEWS FROM NEW ORLEANS LAST WEEK TO ASCERTAIN WHO "GOT WHIPPED," rather than to learn who "swon." It is almost a public blessing that the unspeakable John L. Sullivan was deposed from his place as the "heavy-weight champion of the world" by a fighter who, when others were celebrating his victory in "seas of wine," accepted a simple glass of milk to quench his thirst.

THE SECULAR NEWSPAPERS OF THIS COUNTRY HAVE FOR THE PAST TEN DAYS BEEN LOADED WITH THE MOST DISGUSTING AND DEMORALIZING DETAILS OF A SERIES OF PRIZE FIGHTS THAT HAVE DISGRACED THE NAME AND HISTORY OF ONE OF THE FAIREST CITIES OF THE SOUTH.

OUR RELIGIOUS EXCHANGES GENERALLY SHOW THAT THEY HAVE KEPT PRETTY WELL POSTED ON PRIZE FIGHTS. But they have spoken with one voice of condemnation against them and the press which popularizes them.

THE PEOPLE'S PARTY IN MONTANA HAS NOMINATED A WOMAN FOR ATTORNEY-GENERAL. She has no family cares, being a Miss.

case is deplorable, and demands herculean treatment. The evil can not be exaggerated. The secular press abandons itself to deifying brutal, and in most cases bestial, men. They work up such interest that little fellows scarcely able to talk plainly pick up the entire deplorable literature. They inundate our homes with its viciousness.

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THE TEXAS IS NOW EVEN WITH THE NEW ORLEANS ADVOCATE. That journal a few weeks since had a Presiding Elder "in trim." This week we have a station preacher "in good trim."

IF WE WERE CALLED ON TO LECTURE TO OUR BOYS ON THE GLORIES OF THE PUGILIST, we would tell them that they are a very sorry quality of glories—soon to wither and fade away. The fact is, boxing will not do for a profession; our fists were not made to beat and bruise up the face of our fellow man.

THOSE WHO USE THEIR INTELLECTUAL AND SPIRITUAL POWERS ONLY FOR SELFISH ENDS DO LIKEWISE.

There is a demand that writers and speakers should come down to the readers and hearers. The demand is reasonable, provided it means only to get down to the understanding of those sought to be instructed, but if it means to descend to their sentiments and tastes, it is wrong.

IT IS ASTONISHING HOW MUCH ERROR A LITTLE TRUTH CAN BE MADE TO CARRY. A whole system of false theology is sustained in the minds of many by a few grains of undeniable truth.

PROHIBITION IS GROWING IN CANADA. The recent vote in the Province of Manitoba, to get the mind of the people, was 3 to 1 for it.

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TOPICS FOR PRAYER MEETINGS. OCTOBER. 9. The Prodigal Son.—Luke 15:11-32. 16. The Happy Man.—Ps. 128. 23. The Divine Shepherd.—Ps. 23:1-6.

TOPIC FOR OCTOBER 22. Parable of the Vineyard.—Luke 20:9-18.

1. Our Lord was approaching the end. The time of the crucifixion was not far distant. The opposition of the Jewish chiefs was becoming fiercer every day.

2. The vineyard is the Jewish nation. God had committed to them the oracles—the law, with all the ordinances of the temple service, under Moses and the Aaronic priesthood.

3. God had appointed them as husbandmen over his vineyard expecting a return of the fruits, but they usurped the ownership and appropriated the vineyard to themselves.

5. This world with all it contains belongs to God. Whatever we have, whether in material property or mental and spiritual endowments, we hold as stewards of the husbandmen of the vineyard.

Those who use the office of the Church for personal aggrandizement or



A crown of tartar baking powder. Highest of all in leavening strength—Largest United States Government Food Report.

seek positions of ennoblement in the Church usurp God's authority.

Those who seek the offices of the State for the same ends do likewise. When the State takes possession of the world as its own, ignoring God as the rightful Owner, and the Power unto whom the "powers that be" are responsible, it usurps the ownership of God's vineyard, as did the wicked husbandmen.

The first International Epworth League Convention will be held at Cleveland, Ohio, in July, 1893. This will be a representative body and undoubtedly the largest and most important meeting ever held in the interest of the young people of the World's Methodism.

SOUTHERN METHODISM. News, Views and Personal.

We have received the marriage cards of Lizzie May, daughter of Dr. and Mrs. C. W. Carter, to Rev. Arthur D. McVoy, Thursday morning, September 23, at 7 o'clock, at Louisiana Avenue Methodist Church, New Orleans. We congratulate all concerned. Bro. McVoy was in our city not long since and very favorably impressed us. Dr. Carter is the able editor of the New Orleans Advocate, and his daughter no doubt worthy the best.

Richmond Advocate: Bishop Granbery found it necessary to enter Johns Hopkins Hospital, Baltimore, about the 24 inst., for an additional operation on his jaw. This was performed on the 6th, and at last accounts he was getting on well and expected to be quite himself in the course of two or three weeks.

Richmond Advocate: Dr. McAnally surely continues ill and unable to conduct the St. Louis, else no editorial writer would have patronized a female negro preacher, and broken a ground of rancid rhetoric over "Amanda Smith." "As we listened to the magic of her music" he regretted "there was scarcely a home in the fold of the Methodist Episcopal Church, South, in which Amanda Smith would be welcome."

Tennessee Methodist: We left Nashville Monday night, the 5th of September, and breakfasted in St. Louis Tuesday morning, where we spent the day very pleasantly. Bishop Galloway was in the city en route to the Missouri conference. He looked well and strong after his most successful fraternal journey across the sea. He gave his Church at home as much genuine pleasure and satisfaction as he afforded our British neighbors by his singularly felicitous and eloquent deliverances at Bradford, England. He traveled with his ears and eyes open, and knew why and where and how to open his mouth, and always did it to his own and his Church's credit.

PERSONALS.

The Rev. T. B. Lane, of Howe, was in our city and made the ADVOCATE a pleasant call this week. Rev. E. W. Alderson, of Bonham Station, spent a few hours in the ADVOCATE office this week. The Rev. W. L. Pate, of Tenaha Circuit, has been prevented in his labors by much sickness in his family. But the work thrives and the preacher is appreciated. The Rev. W. H. Hughes, of Pilot Point, was in the City the past week visiting his son Lee, who has been quiet

He made us a pleasant visit, and reports his work in good shape.

The Advocate extends sympathy to the Rev. Dr. Givathome, of St. John's, Galveston, who is bereaved in the death of his mother. Mrs. Givathome has the sweet consolation of the sure hope to meet her "over there."

Honey Grove Signal: Rev. J. H. Mead preached his first sermon to the Methodist congregation in this city last Sunday morning and evening. If the sermons preached were fair samples, we would pronounce him a most excellent preacher for a young man, and predict for him a bright future.

The Rev. T. R. Lane, of Van Alstyne, writes: My failing health, caused perhaps by an attack of measles which I had eighteen months ago, is keeping me from much pastoral work which I would otherwise do. I hope, however, to be able to fill my appointments till conference. My family will move to our home in the country in a few days. Pray for us.

The Rev. U. B. Phillips, Kaufman, writes: Rev. Joe Jamison, of the Merritt Circuit, has for the past week done some fine preaching as my people have heard for many months; but as yet the slain of the Lord are not visible. Church moving up some. Mrs. Leann Stanfield will join in the battle to-morrow.

Colorado Citizen: The Citizen is pleased to note in the Hillsboro Reflector the continued labors in the Master's vineyard of its good friend, Rev. M. S. Hotchkiss, at that station. Mr. Hotchkiss was pastor of the Methodist Church here for several years, an earnest Christian gentleman, with interested zeal for the great cause, whom we all love and whose success and happiness at all times it will be a pleasure to know.

Forward County News: Rev. M. K. Little, whose district embraces fifty-one counties of the Panhandle, who is a practical man and close observer, says that he has never seen people at work so earnestly and with such confidence as he has witnessed recently in his travels. He says that in the spring and early summer of 1891 two young men in Carson County commenced and prepared a tract of land for wheat; a short time ago they thrashed their crop which made twenty-one bushels per acre.

The Rev. D. F. C. Timmons, of Tyler, writes: "I have just buried three of our elect ladies within the past few days. The first, Mrs. William Herring, wife of Bro. William Herring, an exhorter in our Church here. The second, sister Cynthia H. Towens, mother of Miss Dona Hamilton, who died in the foreign mission field. The third, Mrs. T. W. Boyton, wife of Rev. T. W. Boynton, of the East Texas Conference. These all died in faith. Obituaries will be sent in due time by different parties."

Colorado Citizen: "Rev. E. S. Smith, Presiding Elder of this district, was prevented filling his appointment at this place at the quarterly meeting last Saturday and Sunday by illness. In a private letter to Rev. G. H. Collins, our pastor, he expresses the fear that he will be unable to preach any more this year, though he may be able and expects to attend the conference on the railroad."

San Antonio News: VINCENTS, Ind., Sept. 10.—Rev. Sam Small, a noted temperance evangelist, was shot in the thigh at Hazleton fifteen miles south of this city. A crowd of toughs rushed in and broke up the meeting there. It was found to be impossible to continue under the circumstances, so the meeting was adjourned. Mr. Small went to his hotel and was about to retire, when some scoundrel fired his revolver through the window, hitting Mr. Small in the thigh and making a serious wound. An attempt is being made to arrest the perpetrators. Mr. Small is recovering easy. The wound is not necessarily fatal, but it may prove so if blood poisoning should set in.

Colorado Citizen: Just before the sermon last Sunday Rev. G. H. Collins, pastor of the Methodist Church in this city, in a few well-chosen and appropriate words, presented Miss Lizzie Townsend, daughter of Mr. and Mrs. J. L. Townsend, of our city, a very handsome gold medal, pendant from a neatly turned pin, elegant in design and attractive in appearance. Upon the medal was inscribed: "Miss L. R. Townsend, compliments of the M. E. Church, South, Columbus, Texas." On the reverse the date, August 25, 1892. The present was something of a surprise to Miss Lizzie, who, however, expressed her thanks pleasantly and appreciatively. The medal was tendered her for her continuous and valuable services at the organ in the late tabernacle meeting, and was a very happily conceived testimonial of appreciated work well performed.

WAXAHACHIE. There is no finer or more productive country in the State than Ellis. The land is inexhaustibly fertile and produces that variety of crops so necessary to the farmer's general prosperity. The landscapes, as far as we saw them, are beautiful. It is a land of fatness rejoicing under the smile of the Lord. If the people were as good as the soil and their soil equal to their crops, it would indeed be a happy land, only the necessity for labor differentiating it from paradise. The county seat is Waxahachie. I presume this is an Indian title. It has the picturesqueness and melody of many of our aboriginal names. Waxahachie claims four or five thousand inhabitants, has an old-fashioned court-house built years ago, a number of handsome business houses and residences, electric lights, but no public water, several street-car lines, two railroads, and the usual number of municipal attachments. Waxahachie was the seat of Marvin College, which burned with meteoric brightness for a few years and was suddenly extinguished. L. M. Lewis, J. Fred Cox, J. A. Walkup, and others, developed a large patronage; but the buildings were sold for debt and are now used by the city for public school purposes. It seems to require a score of failures in our educational work to teach us that practical sense which conduces to one success. But is not the Church as wise as the world, for did not Horace Greely say that of one hundred business men ninety-five fail?

The Churches of Waxahachie, at least in their houses of worship, have not kept pace with the progress of the city. The Campbellites are now building a beautiful brick structure to cost \$10,000 or more, and the Presbyterians are erecting a tasty house of wood. The Baptist Church is antiquated, and the Methodist superlatively so. This last is located a block from the outside of the city, almost entirely out of the residence portion of the city. A beautiful lot has been bought on College Street, well-located, convenient of access from all quarters, and there are several car-

bonds of brick on the ground. A plan has been adopted of pleasing proportions and elegant appearance. Some six or seven thousand dollars have been subscribed, but now the charter wheels drive heavily. To meet the demands and fill the gaps, approximately, it is necessary to build a fifteen thousand dollar church. They are able to build, and the money so invested will pay them and their children even numerous interest in good works and the consciousness of duty done. The lack of this building is the only thing in the way of our present and ascending prosperity. Unless our people rise up and build, and that soon, other denominations will crowd out young people from us and wear that crown which belongs to us and which should be the crown of our Waxahachie Methodists. The present charge is that of ex-Lutheran and ex-Presbyterian Elder John A. Wallace. Within one year he has undertaken himself in the hearts of his people. He is burdened with the Church enterprise and the need of a great revival. His preaching has been in marked success. His membership is between four and five hundred. He has a flourishing Sunday-school, an interesting Epworth League, and in addition to the usual societies, a Juvenile Missionary Society, which under the presidency of Miss Helen Flowers, has over \$100 since Conference and is supporting at Laredo Seminary a Mexican girl, Bernada Manuella. It was a great pleasure to us to preach to large and attentive congregations in this station. A protracted meeting is in progress, and the present hearers to those present and past. Give Wallace a new Church-house and he will capture our share of Waxahachie for Methodism and Christ.

The Waxahachie District has for its Presiding Elder the tall, original and genial John S. Davis. He moves up and down through his diocese like an ecclesiastical general, urging things forward, ready to take a hand at any duty, equally at home in the pulpit, in the chair of office, or in the pew encouraging the preacher with old-time success. He presided two weeks ago at the most successful and profitable Sunday-school Convention I ever attended. He has his district well in hand and expects great advances all lines during the year. Finances are behind, but never has the country had better or more various crops. If Waxahachie District does not pay every claim this year it will be because many are lovers of money more than lovers of God. I refer the lead of John S. Davis, with such co-laborers as Wallace, Walkup, Armstrong, and others, Waxahachie District will be among the foremost when the conference year closes. Our people within its bounds have a goodly heritage. May it be consecrated to the Lord! CHAS. O. JONES.

"AND THE GREATEST OF THESE IS CHARITY."

In a press dispatch from the City of Mexico to the Galveston News, under date of August 9, is the following paragraph: "The Government has decided to reduce by one-fourth the term of imprisonment of all its criminals in honor of the occasion of the 40th anniversary of the discovery of the continent by Columbus."

Most assuredly a magnanimous, charitable and wise edict of the President of our sister State, if carried out, in my opinion, should be closely followed by every Government indebted to Christopher Columbus for its existence. The centennial celebrations of the discovery of this country should ever mark the dawn of a new era in progress and civilization; and the crime of crucifixion to the weak and recreant is a noble and Christ-like offering at this time. The personnel of man is ever the same, be he within or without prison walls. The same God who created the convict created you and me, and whatever be our condition, our nature, or our life, we are all a common brotherhood made after the image of the Omnipotent Father. As man trends the rough and rugged path from the cradle to the grave, the fates decreed that for some the way-side be strewn with flowers and pleasant lines, while it is the lot of others to tread a path of thorns and thistles at every step; and at last, with bruised feet and bleeding hearts, go down to their graves eternally lost—the consequence often of sin and crime, it is true, but where is the remedy? Has it been found in the long detention and punishment of crime in the penal institutions, under existing laws? I think not. Then when we have this occasion to "temper the wind to the shorn lamb" let us try the effect of philanthropy and magnanimity. It may be argued by some that gratitude is foreign to the man who commits crime, and that the only way to deter him is by the infliction of a severe punishment. But our ten years' experience as chaplain of this prison, to extend a wholesome clemency to the same moderate degree as our sister State has done is the handsome thing for us to do, and at this time of festivity among us to be thoughtful of our unfortunate criminals, and to see if philanthropy we can well afford and cheerfully indulge in. "A prudent man looketh after his own household," and the weak and erring ones are his special care. If our Legislature should see fit to take such action as here suggested it would originate the future and strengthen the resolutions, and the multitudes of friends and relatives who suffer because they are suffering. Unexpected and unlooked for generosity from the powerful toward the dependent seldom fails to impress the recipient. Fifteen years ago I was a prisoner in the Texas State prison was at liberty, and ten years more will find a large majority of the 4000 free again and living among us. Let the majority remain until their terms expire by due process of law, and many of them will consider that not only have they paid the debt—the price of their transgression—but they will resolve that the debt has been overpaid, and that to prey for the remainder of their lives upon their fellowman is the only way to strike a balance. This they will attempt upon their liberation, and the result will be conviction and a return to the penitentiary.

But my idea in presenting to the people of Texas the subject discussed here is not for the purpose of giving my views concerning the insufficiency of our penal laws to prevent crime or reform the criminal. My mission as a free citizen is to urge that the price of their transgression, and the price of their liberation would be near enough in the future to enable them to yet carry out their intentions to be honorable and useful men. In a great

number of convicts imprisoned on long-term and cumulative short-term sentences, who have already spent the best years of their lives in prison, and who are now being set at liberty, would be benefited to such extent that their liberation would be near enough in the future to enable them to yet carry out their intentions to be honorable and useful men. In a great

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ABOUT HIS SISTER ANOTHER EXPLANATION.

In my zeal and desire to help Bro. Anasta and family, I perhaps acted unwisely in publishing, without his consent, or knowledge, extracts from Mr. Norwood's letters. Let him not be blamed for expressions that he wrote only for my eyes. If I have erred may God overlook it all and bring only good out of it for our missions, and especially to Venezuela, is my fervent prayer. ALMA A. PERRY, NORTHWICH, VERMONT.

THERE IS ROOM YET.

Southwestern University opened well on September 12—very well when we consider the low price of cotton and the stringency of money matters.

At the Helping Hall the cottages are full, but we have a few places in the main building yet not taken, where a worthy young man may find good board in a furnished room for \$10 per month. I feel that our young preachers and worthy young men of limited means ought to know this. Will you help me let them know it? C. C. CODY.

DEDICATION.

ORANGE, TEXAS.—The Methodist Church here will be dedicated by Bishop Hargrave, October 23. All former pastors are especially invited to attend, and all who have fond feelings are earnestly requested to write to me, so that all necessary arrangements may be made for their reception. We would also be much pleased to have the editor of the TEXAS CHRISTIAN ADVOCATE with us on the occasion. G. V. RIDLEY.

INFORMATION WANTED.

Anyone knowing the whereabouts of H. F. Biven and wife, R. M. Biven, will please inform me at Thornton, Limestone County, Texas. The wife is my daughter. Please do this and oblige. REV. J. T. LOVIN.

GRAND'S STALLIONS FREE!

A Tennessee farmer, the subject of the accompanying portrait, gives the following remarkable statement which our readers are requested to show to their friends:



JACKSON, TENN., August, 1891. I was affected with Catarrh for ten years. The principal trouble, the first two years, was the formation of scabs in my nostrils, stopping of one or both sides, a dryness in my throat, a dull, heavy aching in the front part of my head, a tendency to take cold more easily than common, and continual roaring, buzzing and ringing sound in my ears. At times the sound would be like distant bells ringing, or cracking, picking sensations in my ears, which were a constant and great annoyance to me. After the disease had run on about two years my hearing commenced to fail, and for seven years I was so deaf that I could not hear ordinary conversation, and was all the time growing worse. I had spent a great deal of money for relief and had tried all remedies in my reach, with no effect until I used the Aerial Medication in June, 1888, and the very first application opened up my ears and restored my hearing fully; and a continuation of the treatment for several weeks entirely cured me of the Catarrh, and fully restored my general health, which had become impaired, and for three years I have been entirely free from Catarrh, and my hearing has been and is still perfect. ELIE BROWN.

Medicines for 3 Months' Treatment FREE. To prove beyond doubt that the above treatment will positively cure Catarrh, Hay Fever, Deafness, Throat and Lung disease, I will for 30 days send sufficient medicine for a "TRIAL" course of "Treatment FREE" to a limited number in each locality who will agree to recommend the treatment after they are cured. Address J. H. MOORE, M. D., 259 W. Seventh st., Cincinnati, O.

Southwestern University. The Twentieth Session. Ladies' Annex. September 12, 1892.

important changes and valuable acquisitions, will present the best faculty and most advantageous arrangements of the history of the institution.

Books and Periodicals. Jones Before Plato. A Monograph of the Christian Era, including the reports, letters and acts of Pontius Pilate, containing the trial and crucifixion of Jesus of Nazareth, and the execution of James, Theobaldus, Constantine, Philip, and Amos and Cleopatra, the High Priests. Beautifully illustrated with an introduction and historical and explanatory notes, by W. G. Chapple, B. A. Robert Douglas, Edinburgh, 1891.

A Prince in Palestine. By Rev. H. M. Wharton, D. D., 410th St., No. 10, Wharton's Barron, Publishing Co., Baltimore, Md.



Mr. Chas. N. Hauer of Frederick, Md., suffered terribly for over ten years with rheumatism and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking Hood's Sarsaparilla.

Hood's Sarsaparilla. Hood's Pills are the best after-dinner Pills, assist digestion, cure headache and biliousness.

Asthma. The African Palm Plant, discovered in Africa, and used in the treatment of Asthma, Cough, and Noisy Breathing. Cure Guaranteed or No Pay. Large Retail Case, \$1.00. For Sale by KOLA IMPORTING CO., 112 West 10th St., St. Louis, Mo.

SANGER BROS.

We have just opened an elegant new line of children's short coats in ages 1 to 6 years, in chevot, Bedford cord and diagonal cloths; also heavy Bengaline silks trimmed with beaver. We offer a fancy stripe cloth coat with cape, size 24, 26 and 28 inches long, at special price, \$2.00.

Short coats of fancy plaid combinations, collar and sleeves trimmed with silk, at special price of \$3.00.

Infants' Long Cloaks

All the new styles in white and tan cashmere, handsomely trimmed in silk embroidery. We are selling: Long cashmere cloaks in cream and tan, skirt and cape embroidered in silk, at \$2.25 Each.

Better qualities \$2.75, \$3.00, up to \$25.00. We also show a large and varied selection of INFANTS' CAPS

in Surah and China Silks, handsomely embroidered and trimmed with ribbon and lace, in cream only. Children's Caps in plush, faille and corded silk, Bedford cords and Surah and Bengaline silks in all the latest shades to match the new fall coats.

Children's Hats and Tam O'Shanter's at \$1.00, \$1.25, \$1.50, \$1.75, up to \$6.00.

SANGER BROTHERS, DALLAS, TEXAS.

Pastor's Book, BY REV. J. T. L. ANNIS. Book of Forms, BY REV. JNO. R. ALLEN.

We will send both books to any address, post paid, for 75 cents. Address SHAW & BLAYLOCK, Dallas, Texas.

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Miss Sarah E. Nuckolls, of Tennessee, an experienced teacher, and cultured Christian, will have charge of the Study Hall, and whose intimate relations with the young ladies, must impress them most favorably.

Miss Effie Patterson, of Canada, will have charge of the Art Department. By her work as an Artist and teacher, and by Diplomas and Testimonials of highest sources, Miss Patterson is commended to our patrons.

We are negotiating with an accomplished teacher of Elocution, of a few years' experience, and who has been spending some months in New York, under one of the finest masters of the profession. Our excellent teachers of Music, Vocal and Instrumental, have likewise been spending the summer in the East, under eminent instructors, that they may keep pace with the progress of the profession.

Considering the healthfulness of the location, the boarding facilities, the high order of moral, social, and literary instruction, surely no school of the State affords better advantages and facilities than the Annex of the Southwestern University. Girls cannot be placed in safer and better hands. Of the efficient and experienced professors of the University it is needless to speak. The work of their hands for years has become their highest praise.

The Fitting School,

so helpful to thorough preparation for the University, is in most competent hands, under Prof. E. R. Williams, an experienced teacher and thorough scholar, and his worthy assistants.

The Giddings Hall

will be in charge of Prof. C. C. Cody and wife. Board, with furnished rooms, excepting bedding and towels, can be had at \$10 per calendar month. Young preachers and worthy young men needing the advantages of the Hall can apply to Prof. C. C. Cody, or to the undersigned.

No better place for the young men of our State seeking thorough Collegiate training under the best advantages, socially and religiously, than the Southwestern University.

TERMS REASONABLE. For Catalogues and further particulars, address JNO. H. McLean, Georgetown, Texas.

The Secret of Fine Pastry.

In wholeness is using Dr. Price's Cream Baking Powder. The only pure Cream Tarter Powder sold on the market.

THE POLYTECHNIC COLLEGE AT FORT WORTH. The Polytechnic College at Fort Worth has made a very satisfactory year.

Waco Female College. On the 14th inst. the Waco Female College opened up in the new and magnificent building that has been so long in process of construction.

INTERESTING BOOK. I have just finished reading "Twenty-five Years on the Outside Row," by that old seaman, veteran, Rev. Peter W. Gravis.

Table listing various church conferences and their dates, including the First District-Bishop Keener, Second District-Bishop Wilson, etc.

BABY'S BLOOD AND SKIN. CUTICURA REMEDIES. These great skin cures, blood purifiers, and humor remedies afford immediate relief.

Obituary News. Mrs. T. E. Carr died at Vernon. Mrs. Daisy Boswell died at Forney. Mrs. J. V. Allen died at Corsicana.

It is now over thirty years since the now well known firm of C. P. Barnes & Co. commenced manufacturing Gold Pens.

Texas Casualties. Leon H. Tillman, a drummer, was found dead in his bed at Waco. Joe Wells, a brakeman, died from effects of injuries received at Houston.

Miscellaneous. The stock of the Western Union Telegraph Company is now \$100,000,000. Washington, D. C., is packed like a sardine box by the Grand Army of the Republic.

Fire at the Navy Yard in Brooklyn caused a half million dollars damage. The machinery of the new cruiser Cincinnati was totally destroyed.

Some inhuman person lowered a basket containing a baby from a train near Mesquite. It was "skin and bones," covered with ants.

Monday, September 19, was a great day in Dallas. The Seventh Annual Convention of American Switchmen met.

the proper establishment of the bounds of them between the two countries. The first annual session of the Southwestern Woodworkers' Association convened at Albuquerque, N. M.

Waco, Texas. The Waco Female College opened up in the new and magnificent building that has been so long in process of construction.

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Spencerian STEEL PENS ARE THE BEST. DON'T LEAVE HOME! For \$4.50 we will send the Texas one year in any address and give One Copy of Webster's Unabridged Dictionary.

THE MKT AND MISSOURI, KANSAS & TEXAS RAILWAY. PERFECT PULLMAN BUFFET SLEEPING CAR SERVICE. FREE RECLINING CHAIR CARS.

TEXAS AND PACIFIC. Why Suffer FROM SKIN DISEASES? Heiskell's Ointment. This famous and infallible remedy thoroughly heals all the most distressing conditions of the skin.

CASTORIA for Infants and Children. "Castoria is so well adapted to children that I recommend it as superior to any prescription known."

THE SUPERIOR STEEL FRAME GRAIN DRILL. PARLIN & ORENDORFF CO. Always kept far ahead of all competitors and now contains more modern improvements than any drill made.

COTTON BELT ROUTE. TO NEW ORLEANS, MEMPHIS, AND POINTS IN THE SOUTHEAST. TAKE "THE ST. LOUIS LIMITED" 12 HOURS SAVED.